

The

AMERICAN

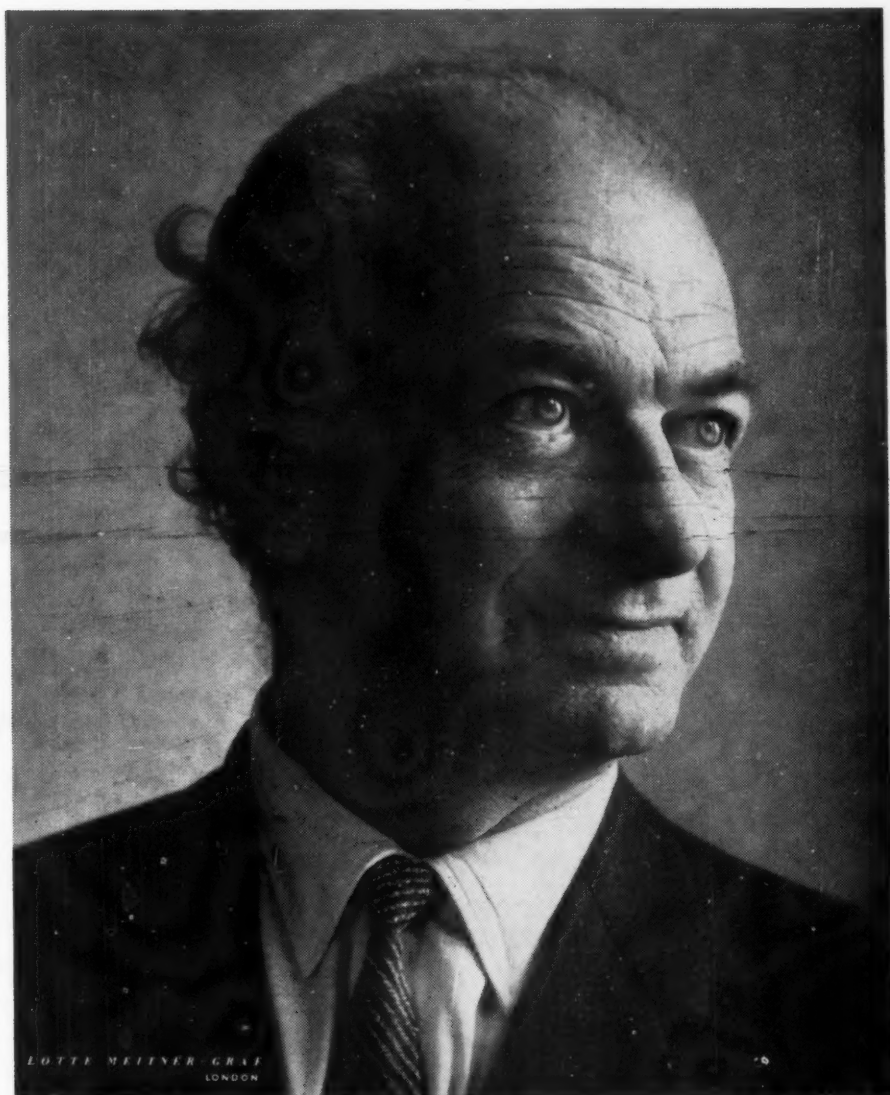
# RATIONALIST

VOLUME 5

No. 1

MAY-JUNE 1960

THE MAGAZINE FOR ALL RATIONALISTS . . . ORGANIZATIONAL NEWS . . . READERS' FORUM . . . BOOK REVIEWS



Professor Linus Pauling, noted Scientist, Nobel Prize Winner, Author of "No More War", and "Rationalist of the Year for 1960." (See Page 6)

A rational approach featuring faith in Man, his power to solve his own problems, and his ability to build a better world for a glorious future.

*A Progressive Publication with a Positive Program*

50¢

## Confidentially Speaking



### HAPPY ANNIVERSARY!

That is the sentiment of many messages recently received from friends throughout this and other countries as we celebrate this Fourth Anniversary of the **American Rationalist**. Genuine progress and advancement have been made during these brief four years: Many friends of influence are identifying themselves with this project; the number of subscribers continues to increase; the finances of the magazine are definitely improved; the regular features are growing in interest; and the new Expansion Program is developing significantly. New items of importance will be announced soon. The entire AR staff takes this opportunity to thank all of you for your continued interest, support and cooperation.

#### Dr. Linus Pauling: Rationalist of the Year

At a joint meeting of members of the American Rationalist Federation Executive Committee and of the Rationalist Association Executive Board (the sponsoring organization of the AR magazine) in Chicago on Sunday, February 28, Dr. Linus Pauling, noted scientist, author and Nobel Prize winner, was unanimously chosen as "Rationalist of the Year for 1960." It is with justifiable pride that we are able to announce Dr. Pauling in this capacity because of his international fame and recognition, not only as a scientist but also as a humanitarian of the highest rank. His article in this issue was transcribed from a tape-recording of his remarkable address at the recent Annual Banquet of the Freethinkers of Southern California. A report with pictures of the Banquet appears on the last two pages of this issue of AR.

#### Editorial Office Address in California

Your Editor has lived most of his adult life in Los Angeles, where he served for a quarter century as a supervisor of its Public School System. With the American Rationalist magazine now in the hands of an efficient Headquarters Staff in Chicago it is not necessary that the Editor remain at the Headquarters Office so much of the time as he has previously done. That, plus the fact that he is not properly acclimated to the severe winters of the Mid-West, and on the advice of his personal physician, and with the consent of the other Staff Members, your Editor has now established his Editorial Office at 1028 South Wilton Place, Los Angeles 19, California. Please send all correspondence related to articles and other Editorial matters to this address.

LOWELL H. COATE, Editor

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## A Magazine With A Program

**RATIONALISM DEFINED:** We believe that the majority of Rationalists would accept the definition of Rationalism as stated by the American College Dictionary, as follows: "Rationalism is the principle or habit of accepting Reason as the supreme authority in matters of opinion, belief, and conduct." — This is brief and pointed, and it does not limit Rationalism to the consideration of any one particular subject.

### An Immediate Rationalist Program

THE AMERICAN RATIONALIST is a non-partisan publication but it is in full agreement with the first President of the United States, George Washington, that "The United States is in no sense founded upon the Christian religion." It is dedicated to our system of political Democracy, and is opposed to all forms of totalitarianism, whether political, religious, or economic.

THE AMERICAN RATIONALIST (1) Supports our Government and Constitution in maintaining complete separation of Church and State; (2) In excluding all religious teachings from our public schools; and (3) In excluding all public tax funds from sectarian religious purposes. (4) It also advocates the taxation of all church properties. (5) It urges the exclusion of Chaplains from the United States Senate and the House of Representatives, and from all branches of the military services. If the Church wants Chaplains let it support them by voluntary contributions as it does its own ministers and missionaries. (6) It supports the proposition that the right of freedom of religion includes the right of freedom from religion, and the right to oppose any religious belief and practice through any and all channels of public communication. And (7) It asserts that the time has come to more closely unite our forces for the sake of progress, to oppose all superstition, and to establish a brotherhood of mankind in universal ethics, based on human experience and the scientific method.

### An Expanded Rationalist Program

The great majority of Liberals and other Americans are far more interested in a program of action than in any abstractions — creeds, dogmas, doctrines. Any such program should include such modern and closely related subjects as: (1) Fair and adequate mass information; (2) Civil liberties and our Constitutional freedoms; (3) International peace and security; (4) Population control and the right to Planned Parenthood information; (5) Improved physical and mental health; (6) A halt to the growth of crime and juvenile delinquency; (7) Education for guidance of rational programs for the "general welfare"; (8) The elimination of racial prejudice; (9) Conservation of our natural and human resources; and (10) An economy of abundance to encourage and to stimulate the proper normal economic growth and development of our great nation, thus attracting millions of America's finest citizens to active participation and cooperation in creating Man's glorious future.

## The End Of An Era

by WILLIAM E. ZEUCH  
Contributing Editor

William Edward Zeuch, A.B. Lenox College, M.A. Clark University, Ph.D. University of Wisconsin; erstwhile Founder and Director of Commonwealth College, Guggenheim Traveling Fellow in Europe, Chief of Initiation and Planning of the Subsistence Homestead Division, and teacher of Economics at Indiana University, University of Illinois, Black Mountain College and Centro de Estudios Pedagogicos e Hispanoamericano de Mexico.

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Rationalists, Freethinkers, Secularists, and Humanists seem much concerned because they do not see enough organizational acceptance of their way of thought in this modern scientific age. They fail to recognize that we are at the end of an era and that in such historical periods of change there is always uncertainty and confusion as old ways of thought and old institutions are undermined and approach dissolution. Thus it was when slavocracy was supplanted by feudalism and when feudalism gave way to capitalism and the wage system. Such basic changes are never smooth and clear-cut. They have always been pretty much a time of perplexing turmoil. So it is today with the exception that more changes are made in a decade today than in centuries during previous periods of transition.

Rationalists, Freethinkers, Secularists and Humanists must remember that modern science is not much more than a century old. Yet it has made tremendous strides in conquering the world. Science is largely a product of the Western mind, nonetheless it has swept over the Eastern world because of its sheer superiority as a way of thought and a body of demonstrable knowledge. Christian, Jewish, Mohammedan, Hindu, and other religious dogmas and superstitions retreat and tend to disappear as science advances. The eastern world as represented by the U.S.S.R., China and their satellites officially reject all forms of supernaturalism and a good half of the more intelligent people of the so-called Western nations also disbelieve and reject religious creeds and dogmas. They have accepted science as a way of thought even though they may not always label themselves as Rationalists, Freethinkers, Secularists or Humanists. So why be impatient with the progress made and bemoan

the fact that the advancing hosts do not carry torches or bright banners proclaiming their changing beliefs. Their way of life, their very actions, reveal it.

Here in the United States, leading nation of the Western World, the evidences that we are at the end of an era are on every side. Science is entrenched in every reputable school, college and university and the competition of the Eastern World, the challenge of Socialist education in the U.S.S.R., is leading to more and more emphasis on science in all our educational institutions as a way of thought and as a means of survival. Churches, synagogues, temples have become more and more just social centers as science makes their various and conflicting theologies untenable. Only the more aberrant religious cults, held by the more unsophisticated, seek to retain their faith in the old-time religions and, because of that, become more and more of an embarrassment to respectable social club religious congregations that content themselves with dancing and the glamor of mystical rituals.

The evidences that we are at the end of an era are especially strong in the economy of our nation. The ancient family-sized farm is on the way out. Sixty years ago, when I was a boy, we were, in agriculture, a nation of family-sized farms. If it were not for our farm subsidies, which are imposed in an attempt to stem the tides of change, and which permit the family-sized farms and farmers to ride on the backs of consumers and taxpayers, we would have few family-sized farms today. The small industrialists and the small merchants are likewise going the way of the family-sized farmers. At the turn of the century business was still pretty much carried on by small privately owned free enterprises. Today 500 corporations mostly giants in size, dominate the industrial, financial, business and agricultural life of our nation. The little fellows, the small business men, like the small farmers, must seek employment in the towns and cities, mostly as employees of the giant corporations, or else they become a part of the rapidly growing industrial scrap heap which we call the chronically unemployed.

These basic economic changes at this end of an era are accompanied by profound social problems. The home is ceasing to be a creative social center. The mothers are being forced to take employment to make ends meet. The modern youth, without the chores, duties, responsibilities of the old-time farm and home, with its constant parental discipline, have become more and more problems in juvenile de-

linquency. The increasing concentration of our growing population congregating in cities or in particular areas presents aggravating problems of housing and transportation. Our educational institutions have become out-dated and with every day have become more and more inadequate to the needs of the changing times. Above all, and perhaps basic to all, our technological knowledge and processes have outstripped our ability to make the necessary adjustments in human relations. Automation in industry increases the size of the industrial scrap heap daily.

But why multiply the evidences that we are at the end of an era? We could mention the awful threat of nuclear war and human extinction, which haunts every thinking mind. Or the terrific pressure generated by the present world-wide explosion of population that tends to nullify attempts to raise the worlds standards of living. In this rapidly changing end of an era there are problems without end, definite and specific problems. We must solve them else this end of an era may be the end of our civilization if not the end of the human race.

What should be the point of view and the activities of Rationalists, Freethinkers, Secularists and Humanists in this world crisis? Science is sweeping the world. Supernatural superstitions are on the way out. Do we need to continue to carry a torch for science and free thought when the schools are doing such a good job . . . yes, a better job than we could ever hope to do? Should we not, rather, turn our energies to the real problems — economic, political, social — that threaten the very foundations of the modern world, and even our very existence, in this present end of an era? As we answer these questions so will we determine our present and future activities as Rationalists, Freethinkers, Secularists, Humanists both as individuals and as members of militant organizations.

### **Nikita's Plan Calls For Close Study, Adlai Stevenson Says**

Adlai E. Stevenson called for careful consideration of Soviet Prime Minister Nikita S. Khrushchev's disarmament proposals.

Stevenson, back in Chicago after a chat with Khrushchev in Coon Rapids, Iowa, said he feels the Russian leader is serious about world disarmament under an inspection program.

Stevenson voiced his opinions in a brief statement. The text:

"I think Mr. Khrushchev is serious and wants to reduce the burden and danger of armaments step by step with simultaneous inspection and appropriate control to each step.

"At least his proposals should be carefully considered and not dismissed as propaganda."

## **Worlds Apart**

by HECTOR HAWTON

Editor of The HUMANIST,  
of London, England

There are many variations on the theme that science and religion reign over two separate worlds and cannot therefore conflict. This new line of apologetics has now reached Russia. A writer in the "Journal of the Moscow Patriarchate", conscious no doubt that 'coexistence' is a popular slogan, makes an appeal that is familiar enough to Western ears. — "The Christian faith and science", he argues, 'each have their particular sphere, their particular aims, and are concerned with particular aspects of man's spiritual activities. Science and religion have always existed jointly and will continue to do so. If sometimes contradictions do arise between them, that is to be explained by the fact that not all religious truths are accessible to scientific knowledge and explanation for they concern the realm of the supernatural.' How neat and tidy it sounds — a place for everything and everything in its place. If you raise a query about miracles you are told politely that you have come to the wrong place. Western apologetics have outgrown this naivete.

Instead of talking about two worlds the really up-to-date theologians now talk about two languages. The language of science deals in facts, but the language of religion is restricted to parables. This has some pretty drastic implications since Christianity, as most people understand it, claims to rest upon definite historical happenings. If these are no more than allegories, or parables, the whole corpus of traditional theology disappears, like the Cheshire cat. Since religious language cannot give factual information without intruding into the domain of scientific language and becoming vulnerable to tests of evidence, there is a dilemma which can be avoided only by further retreat. 'Those who know do not tell, those who tell do not know', is all very well for the Taoist mystic, but it is an impossible attitude for the would-be evangelist. The truth is that if you remove the nonsense from Christianity — treat it as a set of parables and allegories — there is nothing left of any substance. And this is the hopeless position to which Rationalists have driven the modern defenders of the faith. It is hard to see what they are supposed to be defending. If the mysteries in which they believe cannot be put into words, why must they go on talking?

# Applying The Powers Of Reason

by DR. LINUS PAULING

Address by Professor Linus Pauling at the Annual Banquet of the Freethinkers of Southern California, February 13, 1960.

## BIOGRAPHY OF LINUS PAULING

Linus Pauling was born in Portland, Oregon, in 1901, and was educated in Oregon (B.S. in Chemical Engineering, Oregon State College, 1922) and California (Ph.D., California Institute of Technology, 1925). He has been a member of the teaching staff of the California Institute of Technology since 1922. He was George Eastman Professor at Oxford University in 1948 and has been a visiting professor for short periods at the University of California, University of Illinois, Massachusetts Institute of Technology, and several other universities and colleges.

Most of his scientific work has dealt in one way or another with the nature of the chemical bond; it has included experimental studies on the structure of crystals by x-ray diffraction and including the structure of gas molecules by electron diffraction, the study of the magnetic properties of substance, the investigation of the nature of serological systems and the structure of antibodies, the structure of proteins, and the role of abnormal hemoglobins in relation to sickle-cell anemia and molecules in causing disease, especially abnormal other hereditary hemolytic anemias, and abnormal enzymes in relation to mental disease. In addition, he has carried on theoretical studies, especially the application of quantum mechanics to the structure of molecules and the nature of the chemical bond and the extension of the theory of valence to include metals and intermetallic compounds. During recent years much of his work has been on the application of chemistry to biological and medical problems.

At the present time Professor Pauling is Professor of Chemistry in the California Institute of Technology, Pasadena, California; he was Chairman of the Division of Chemistry and Chemical Engineering from 1937 to 1958.

Professor Pauling was awarded the Nobel Prize in Chemistry for 1954 for his research into the nature of the chemical bond and its application to the elucidation of the structure of complex substances. His contributions to chemistry have been recognized also by several other awards: the American Chemical Society Award in Pure Chemistry, the Nichols Medal, the Gibbs Medal, the Richards Medal, the Gilbert Newton Lewis Medal, the Avogadro Medal, the Pasteur Medal, the Pierre Fermat Medal, the Sabatier Medal, and the Davy Medal of the Royal Society. His discoveries in the field of medicine led to the award to him of the Thomas Addis Medal of the National Nephrosis Foundation in 1955 and of the Phillips Medal for contributions to internal medicine by the American College of Physicians in 1956, and in 1957 he received the Grotius Medal for contributions to international law. He has been given honorary doctorates by sixteen universities, including Yale, Chicago, Princeton, Cambridge, Oxford, London, Paris, Toulouse, Montpellier, Liege, and Berlin. He was president of the American Chemical Society for 1949 and vice-president of the American Phi-

losophical Society from 1951 to 1954. He is a foreign member of the Royal Society of London and an honorary member of the academies of science of France, Norway, U.S.S.R., India, Italy, Belgium, Portugal, and several other countries.

In 1948 he was given the Presidential Medal of Merit "for exceptionally meritorious conduct in the performance of outstanding services to the United States from October, 1940 to June, 1946."

He has published about 300 scientific papers, many articles on social and political questions, especially about peace, and the following books: *The Structure of Line Spectra* (with S. Goudsmit); *Introduction to Quantum Mechanics* (with E. B. Wilson, Jr.); *The Nature of the Chemical Bond*; *General Chemistry*; *College Chemistry*; *No More War!*

Professor Pauling in 1922 married Ava Helen Miller, also a native of Oregon. He and his wife have four children and eleven grandchildren.

\* \* \*

Ladies and Gentlemen:

Tonight, while I have been here with you, I have been thinking about the ways in which man has changed and the world has changed, and I have been wondering about what the changes will lead to. Only during the past few decades has it become possible for man to throw off the shackles of supernaturalism and authoritarian revelation, and to begin to understand himself and the world and to solve the problems facing mankind by the application of his powers of reason.

We should not blame our ancestors for their supernaturalism or their belief in revelation. Their beliefs were the result of their primitive efforts to understand the world. — Jove's thunderbolts with their erratic and terrifying effects could not be understood until something was known about the nature of electricity, until experiments were carried out by people such as Benjamin Franklin. The birth of grossly defective children, sometimes running in certain families, could not have been interpreted in the way that we now interpret them — that is, as the result of the presence of mutated genes or of some abnormality in development, such as the inheritance by the child of an extra chromosome. Normal human beings have 46 chromosomes. Sometimes, because of an accident in development, a child is born who has inherited an extra chromosome, and who

as a result has the defect that is called mongolism. About one child in six hundred who is born has this defect. The defective children resulting from action of the virus of rubella when the mother has German measles during the early months of pregnancy could, before viruses were discovered, have been reasonably interpreted as representing the wrath of God. Now we recognize that these children result from the action of the virus, and that birth of such defective children is to be attributed not to the wrath of God but rather to the misfortune of the mother in having been exposed to the virus during pregnancy.

I believe that there is no limit to the capabilities of man to understand himself and the world and to solve his problems in a rational way.

Life began on earth about three thousand million years ago, as a result of the accidental combination of atoms into molecules with the power of organizing the environment in a special way. A molecule with the power of organizing the substrate molecules in its environment into replicas of itself, so that the manufacture of molecules like itself takes place with greater speed than that of other molecules, is said to be autocatalytic. — Whenever a molecule was made, by accident, with greater autocatalytic power than the existing molecules, larger numbers of these more effectively autocatalytic molecules would be expected to be produced.

In the course of time more and more complex organisms came into existence by the process of mutation. Some seven hundred thousand years ago a great mutation occurred, when from the precursor of man, with a brain capacity of about 300 milliliters, there developed man, with a brain capacity of 700 milliliters, and with increased powers of thinking, remembering, and imagining. It did not take very long for man with his increased mental powers to develop a new way of inheritance. The inheritance of characters had in the past been by the way of genes. The new way of inheritance, inheritance of acquired characteristics, is something that only man has achieved. The mechanism involved in this new way of inheritance is the use of memory and of communication. For example, a man who had invented the bow and arrow, giving him great ability to obtain animals for food, was able to pass this character on to his friends and children by communicating the knowledge to them — it was not necessary to wait for a chance mutation in the genes that included this knowledge. In this way, because of man's in-

creased power of thinking and memory and communication, it became possible for a discovery, once made by one human being, to be passed on to other human beings of the same generation and of later generations.

Moreover, as thousands of years have gone by something new has happened to the human race. A man is not an individual living organism in the same way that a rabbit is, or a quail, or a sea lion. Instead, he is a part of a larger organism — the human race. The means of communication between people by talking to one another, by the use of the telephone, the telegraph, radio, television, and airplanes, has reached such a point that we have now properly to consider that the whole of mankind is a single organism. A man does not live his life by himself in the way that individuals of other species to a large extent live their lives by themselves or at any rate together with only a small number of other individuals. The whole of human-kind is now one organism, and I believe that our thinking must now begin to reflect this fact.

We have now come to the point where there is the possibility that this great organism will not continue to exist. I do not need to recapitulate the story of the development of the atomic bombs — the Hiroshima and Nagasaki bombs, each able to kill 100,000 or 200,000 people, each equivalent in explosive energy to 20,000 one-ton blockbusters. Then in 1954 there was exploded the first great superbomb — a three-stage bomb (a small fission stage, a large fusion stage, and a large fission stage), with a total amount of explosive material of about one ton, as compared with ten pounds for the Hiroshima bomb. The superbomb exploded by the United States on March 1, 1954 had explosive energy equal to that of twenty million one-ton blockbusters of TNT. One such bomb is capable of destroying any city on earth. The nuclear stockpile of the United States now contains more than one hundred thousand nuclear bombs, with many thousands of them great nuclear weapons that are capable of destroying any city on earth, and the other smaller bombs, like the Hiroshima or Nagasaki bomb. The Russian stockpile may contain more than fifty thousand bombs.

I am sure that there are enough bombs in the existing nuclear stockpiles to kill every human being on earth if they were to be used in an effective manner. If there were to be a nuclear war, I am sure that the majority of the people in the United States would be killed, even if the war were conducted only

with the customary military inefficiency. The majority of the people in Russia, too, and in Europe as a whole, probably most of the people in the world would be killed if there were to be a great nuclear war.

We may well ask how we are going to attack the great problem of preventing the world from being destroyed, and how we are going to solve this problem. One way in which we must attack the problem is to keep from taking backward steps. One terrible step backward was taken by President Eisenhower on 29 December, 1959, two months ago, when he announced that the United States would not continue her ban on the testing of nuclear weapons; that from the first of January of this year, our cessation of bomb tests would remain on a day-to-day basis.

We may ask why President Eisenhower, who knows well that damage is done to the health of human beings and to unborn children all over the world whenever a bomb test is carried out, who knows that it would be a catastrophe for the whole world if there were to be a nuclear war, can have taken this backward step. I believe that we can tell from the comments made by different government spokesmen and by the editorial writers of the newspapers that this action by President Eisenhower illustrates the use of the nuclear stockpile to exert political pressure, and this use of nuclear stockpiles constitutes the greatest of all dangers for the world today.

I am sure that the leaders of the great nations know that it would be a disaster for the world to enter upon a nuclear war, but they remain unwilling to give up the use of the threat of nuclear war as an instrument of national policy, in order to exert political pressure.

One year ago there appeared in the Bulletin of the Atomic Scientists an article by Mr. Herman Kahn of the RAND Corporation in which he described the results of a study carried out by him and his associates of RAND. In this article he assumed that the United States will continue to use our nuclear stockpile not only as a deterrent of war, but also as a deterrent against political action. He describes three types of deterrent action with the use of the nuclear stockpile.

Type 1 is the deterrence of nuclear war itself. I think that we must all be grateful that the nuclear weapons have now become so terrible that this sort of deterrent action, which will prevent war forever, unless man succumbs to insanity, is operating.

Type 2 deterrence is the deterrence of ex-

tremely provocative behavior on the part of the U.S.S.R., such as a Munich-type crisis, quoted by Mr. Kahn as an example. He says that "... even modest civil-defense programs, might perform impressively enough to make it clear to the Soviet planner and to our allies that there is a good possibility, if not a certainty, that the U. S. would not accept the provocation peacefully. If the Soviets were not deterred then the United States might actually carry out an evacuation (into the bomb shelters) to try to persuade them to desist. If the evacuation did not persuade the Soviets to desist, then in this last resort the United States might decide that it was less risky to go to war than to acquiesce."

The third use of nuclear weapons discussed by Mr. Kahn is type 3, deterrence of moderately provocative actions. He pointed out that if we were to build a great system of shelters our nuclear stockpile might be a more effective political deterrent, and he stated that "Soviet calculations . . . might be influenced by the existence of a U. S. plan for a crash non-military program of shelters . . . The Soviets would probably be forced either to match this program, to accept a position of inferiority, or possibly even to strike immediately."

This statement that the use of nuclear bombs as a deterrent of moderately provocative actions might force the U.S.S.R. into nuclear war shows how irrational and dangerous the policy of reliance upon nuclear weapons as a means of exerting political pressure is.

Political pressure was being exerted by the President on 29 December when he refused to extend the ban on nuclear testing for a definite period and put us on a day-to-day basis. We have had negotiations going on at Geneva between Ambassador Wadsworth, Ambassador Wright, and Ambassador Tsarapkin for fifteen months now, and great progress has been made. The U.S.S.R. has accepted the idea of a system of inspection stations within her borders, and also has accepted the principle of veto-free inspection trips, by inspectors, for on-site investigation of possible violations of a bomb-test agreement. There are still some points to be settled. Who should man the inspection stations inside the U.S.S.R.? Should there be ten Russians and twenty Americans or twenty Russians and ten Americans in a thirty-man inspection station? How many of the veto-free on-site inspection trips should be permitted? These are questions that have not yet been answered, but they can be answered, by the method of arbitration, and I believe that it is essential that they be answered.

I believe that the only security that we can have now consists in making international agreements to control nuclear weapons, to prevent the use of nuclear stockpiles as a means of political pressure, and to achieve complete disarmament. I believe that we must proceed with all possible energy to complete the agreement on a ban of nuclear testing, and that this agreement should be one of preventing explosion of any nuclear weapons, even small ones, even underground tests. Then we must move on to further agreements that will increase our safety and the safety of everyone else in this nuclear world. Whenever an action is being considered, we must now ask ourselves not whether this action will increase our destructive power relative to that of the U.S.S.R., because each nation now has enough destructive power to make an end to civilization; instead, we must ask whether or not the action that is proposed will increase the safety of the

great organism that is mankind, the safety and well being of the whole of humanity.

The time has come now when selfish nationalism must be given up, in favor of the well being of the whole of humanity. We must all work for the success of the Geneva Conference to achieve an international agreement to stop the testing of all nuclear weapons. The Chinese People's Republic must be a subscriber to this international agreement — otherwise, within a few years China will become a great nuclear power. The Chinese People's Republic must become a part of the United Nations — a nation that contains nearly a quarter of the people of the world cannot be kept out of the great world brotherhood.

I believe that the path that mankind should follow is clearly indicated by our powers of reason, and I believe that we are going to follow it, into a future of peace for the world.

I thank you.

## Has The North Clean Hands?

by CHESTER BOWLES

**Excerpts from an address delivered by Congressman Bowles recently before a conference of the Health Welfare Council in Washington, D.C.**

Half of all American Negroes now live in the North. There are five times as many Negroes in Chicago as in Birmingham, four times as many in Detroit as in New Orleans, six times as many in Los Angeles as in Miami. Yet many Northerners still smugly look at racial discrimination as a sectional problem, condemning what they consider to be the slow pace of integration in the South, while remaining indifferent or nearly so to the discrimination all around them.

There are 39 states outside the South. Only 19 have established Fair Employment Practices Commissions, three of them without any enforcement powers. In 20 other non-Southern states, there has been no legislative action on employment discrimination at all. Only nine states outside the South have adopted anti-discrimination legislation affecting publicly-assisted housing. In 30 other non-Southern states, no official action to end housing discrimination has occurred.

Some cities as New Haven and Pittsburgh are now taking far-reaching steps to rebuild themselves, including the slum clearance and human rehabilitation essential to the easing of racial tensions. But in many Northern cities

the professed equal protection laws still hide extensive segregation in fact — by residential exclusion, and by the natural selection of poverty. In few of our major Northern cities do more than 20 percent of the Negro students attend school with white children.

Almost any Northern community that really examines its own racial relations will realize how far it is from living up to its professed ideals. And once we see what is missing in our cities and states, we will be less inclined to feel that it is enough to denounce the foolhardy actions of white extremists south of the Mason-Dixon Line. Nothing will speak more persuasively to the South than a better example among the too ready critics in the North.

The Constitution is color-blind. The Fourteenth Amendment does require the end of racial discrimination in all parts of our public life. The Universal Declaration of Human Rights, endorsed overwhelmingly by the people of the world, affirms this as one of the first principles of world order. Moreover, our Constitution will be enforced. The Supreme Court has ordered desegregation with "all deliberate speed," and Negro litigants will see that this is complied with: the new Negro, arising in the

South and elsewhere, will supply all the litigants necessary, no matter what pressures are organized to stop him. Regardless of what party is in power, the observance of the law ultimately will prevail.

And of course law itself is a powerful teacher. The end of segregation in the armed forces, in the nation's capital, and on interstate trains did more to convince many skeptics that integration in these areas made sense than any amount of talk could have done.

There appears to be a temptation, however, to rest on the oars of lawyers and judges and say that this is all now a matter of law and order. The President seemed to say precisely this when he stressed that he has told no one, not even his wife, whether he thinks the Supreme Court desegregation decision was right or wrong.

But Court orders alone will not suffice to change the minds and hearts of people.

The great hope is not for a reluctant and grudging acceptance of the inevitable force of the law. Our hope is that recognition of historical necessity will encourage an increasing effort to bring the various elements in each community into harmony.

If this were merely a legal issue between those who believe in upholding the law and those who seek to circumvent it, then there would have been no issue until the Supreme Court acted in 1954. But this turns the problem upside down. The Court acted because the Constitutional guarantee of equality involves the deepest political principles of this nation and because there was a moral issue presented which went to the heart of our Bill of Rights and our civilization.

The law does not get its sanction merely because it is the law. It wins support because it embodies the moral purpose of society, and the task of political leaders, and of all who want to establish equal rights, is not only that of invoking and carrying out court decisions but also of convincing people that they are right.

That is why the proposal for an independent federal agency like the "Community Relations Service" advocated by the Senate Majority Leader could be so important. Conciliation, provided it is consistent with the guarantees of the Constitution, is precisely what is needed to help the law.

The spectacle of Negro children in Little Rock, in Clinton and Sturgis and Nashville and in the integrating cities of North Carolina walking quietly but bravely to and from school through jeering, angry mobs, shocked all

Americans, as it did people around the world. When one remembers the fears of childhood — of changing to a new school, even when everyone is friendly and of the same race — one can imagine how these lonely Negro children felt in the midst of unfriendly white crowds.

Yet is not the old prophecy coming alive again? Are not the children leading us now? And not only the Negro children, but white children as well? In almost every city and town in the South where school integration has begun, the children are making out all right together. "If the grown-ups would just leave us alone, there would be no trouble," said a white student in Little Rock.

But many white Southern "grown-ups" are still content to say that the problem will take a long time to solve and that the Negro must be patient, perhaps forgetting that a lot of time has already passed.

It is 96 years since Emancipation, 183 years since a Southerner wrote the Declaration to which this nation is dedicated. That all men are created equal, that they are endowed by their creator with certain inalienable rights, and that to secure these rights governments are instituted among men — these are not just the words of Thomas Jefferson. They are the political creed of this country.

However, the white Southerner has a case he can and should make. Generations of slavery, second-class Negro citizenship, inferior schools, houses and jobs are now plaguing us in the form of high rates of disease and crime and a low level of education in areas where Negroes predominate. To be sure, such demoralization is also the state of much of the rural poor whites of the South and Puerto Ricans brought up and trapped in our congested urban slums. But the Negro has been an outcast longest, has suffered most, and is now the most extreme example of a problem facing the whole country.

This argument is, indeed, a good reason for doing many more remedial things than integrating schools. But it is no reason for perpetuating the very conditions which produce the demoralization in the first place.

Take a county where a depressed Negro population outnumbered the white two or three or four to one. If that Negro community is ill-housed, ill-fed, ill-clad, if it is sick, ignorant and angry, can a relatively well-off white minority be "safe" in any meaningful sense of the word? Or take a big Southern city. If half of the town is a Negro slum, breeding uneducated bitterness, juvenile crime and racial violence, what kind of community will this

be for the white people who say they want to live there?

The lesson is clear: The New South that is now taking shape has no room for low and inhuman standards of life for anyone, and instead of using demoralization as an excuse for doing nothing about integration, it should cause the Southern moderate to insist that a vast amount more must be done in a number of fields.

By proposing a far-reaching program to end the demoralization of much of the Negro community and of the poor whites, including slum clearance and measures for adequate housing and public health, the white South can then ask the Negroes, the courts and the rest of the country to accept a realistic pace for school integration: perhaps beginning only in the first grade and at the college and university level, with a volutary transfer system, with even segregation by sex in some areas where co-education adds to the fears about integration. But by holding back, Southern moderates leave the field not only to the white demagogues but to future Negro demagogues.

So far Negro leadership has been on the whole remarkably intelligent and restrained and the Negro people have accepted its wise counsel. A new Negro is standing up in the South and elsewhere. His expectations may not all be met, but some good and true men of the white South must meet him face to face, must talk with him and understand him. Without such a minimum response, it is too much to expect that the majority of Negroes will forever stand by the moderate leaders and the well-trained lawyers who now speak for them.

There will be violence, and the law will be frustrated, unless the two sides in the racial conflict now splitting every Southern community begin to communicate again with each other, to negotiate, to reason together, to find common remedies. Is this not the time for the white and Negro leaders of every Southern Community to form a continuing roundtable conference dedicated to finding solutions to community racial problems?

For, after all, no country should be in a better position than the United States to solve this problem this way, for we have nearly two centuries of democratic experience behind us.

In our hearts we know the final answer. We know that we have done those things which we ought not to have done and left undone those things we ought to have done. We know that the pride of race, the fear of the strange and the different is one of man's sins — that

it has been fully erased from man's mind nowhere.

But we also know, as Lincoln said, that the Declaration of Independence "gave liberty not alone to the people of this country, but hope to all of the world. It gave promise that in time the weights would be lifted from the shoulders of all men, and that all should have an equal chance."

My own perspective on this problem has been, I confess, affected by looking at it for some time from the other side of the globe.

As a former Ambassador to India, I know how spectacularly American prestige rose as a result of the Supreme Court desegregation decision. While touring Africa four years ago, I sensed again how vital a successful solution of our racial troubles is for our future relationship with the two-thirds of the world's people who are colored. In the winter of 1957 in South Asia, I saw the enthusiasm generated by the successful conclusion of the Negroes' bus boycott in Montgomery, Alabama. Later in the Soviet Union, I saw the Communists take full propaganda advantage of the bombing of Negro churches in the same state.

No one but a cynic would argue that we should suddenly become interested in equal rights for Negroes merely because our propaganda position in the world would be helped by such progress. Nevertheless, it remains more true today than it was in 1947, when one of our distinguished former Secretaries of State, Henry L. Stimson wrote:

No private program and no public policy, in any section of our national life can now escape from the compelling fact that if it is not framed with reference to the world, it is framed with perfect futility.

Finally, I should like to suggest that all of us can learn much from a study of that incredible man, Mahatma Gandhi.

There were always two sides to Gandhi's program. One was direct resistance to unjust laws or practices. The other was constructive popular action to create the conditions of justice. He began his career before the turn of the 20th century in the Union of South Africa where he went as a lawyer for some Indian traders. In 1893, South Africa was a land run by some million Europeans who sat on top of some five million Africans who had almost no rights at all. In addition, there were almost 100,000 Indians most of whom had been recruited as cheap labor for the white plantations and mines. Soon after he reached Pretoria, the young man of 24 invited all the Indians

in the city to a meeting. He urged them to fight racial discrimination but without hating or hurting their opponents. And since their aim was to reason with the whites, the first thing they should do, he said, was to consider the reasons given by the whites for their discrimination.

To the Indian merchants before him, known for slick dealings and sharp bargainings, he proposed complete truthfulness and more concern for the poor. He called on all Indians to do something to improve the unsanitary conditions in the Indian sections of town. Why wait for legal victories for the necessary drain-cleaning? he asked. We can't blame the whites for all our troubles, he argued. Perhaps we can't by ourselves end all the poverty in which our people are trapped, but if those of us with some money and some education will join in, the slums can be cleaned up, freshened with a coat of paint and made habitable; illiterate adults can be taught to read; volunteer schools can be provided for the children of the poor. And he began to build the institutions to do these constructive asks.

In 1913 he returned to India after negotiating a settlement with Prime Minister Smuts who once jailed him but later came to say to him, "I am not worthy to stand in the shoes of so great a man." And for more than 30 years in India, Gandhi pressed his constructive program of village improvement, the end of untouchability, and the reform of individual lives.

The bus boycott carried out with dignity and restraint represented an adaptation of Gandhian principles in democratic America. "We are seeking to improve not the Negro of Montgomery but the whole of Montgomery," said Reverend Martin Luther King on the occasion of the formation of the Montgomery Improvement Association which conducted the boycott. Instead of merely sitting by until the Supreme Court ruled bus segregation unconstitutional, the Negroes of Montgomery in unity carried out a courageous, peaceful, direct action which took the nation by surprise. It served as a kind of electric shock treatment shaking Negroes and whites alike from their lethargy. The long-term effects of this Gandhian-type action on the white conscience may take time to register. But it had an immediate effect in changing the Negroes.

Perhaps the change is best reflected in the story of the old Negro woman who, when asked if her feet were not tired from plodding so many miles each day to work replied, "Brother, for a long time my feet have rested, but my soul's been tired. Now my feet are

tired, but my soul is resting." In this light, with good cheer, we can move ahead with all deliberate speed.

## Arguments Against The Death Penalty

1. It is a remnant of barbarism, deserving no place in an enlightened age.
2. Execution does not deter capital crimes. The abolition of the death penalty has not been followed by a rise in capital crimes in any of the 51 abolition states and nations (including 9 states in the United States).
3. Most prison officials, including outstanding wardens, are against the death penalty. It is demoralizing to public officials who, being dedicated to rehabilitating individuals, must callously put a man to death.
4. California courts found six innocent persons on death row from 1942 through 1957. There is no guarantee that innocence will be discovered before execution.
5. The death penalty does not undo the evil done. It only adds killing by the state to killing by the individual.
6. It cheapens life and brutalizes society. The State sets a bad example when it takes a life. Mentally disturbed persons have been known to be stimulated to criminal acts by executions.
7. The death penalty is an arbitrary and discriminatory penalty applied most frequently to the poor, the friendless and members of minority groups.
8. Death makes a miscarriage of justice irrevocable. Human judgment can be mistaken.
9. Maine, Michigan, Minnesota, North Dakota, Rhode Island, Wisconsin, Alaska, Delaware, and more than forty countries have abolished the death penalty. The world trend is toward abolition.
10. The aim of our penal system should be the rehabilitation of the wrongdoer, not his destruction.
11. A trial where a life is at stake is highly sensationalized and adversely affects the administration of justice.
12. It is the denial of the highest ethical teaching of all major philosophies. All life is sacred. Far from enhancing respect for human life, the death penalty detracts from its sacredness.

— American Friends Service Committee.

"Here, then, is the problem which I present to you stark and dreadful and inescapable: Shall we put an end to the human race; or shall mankind renounce war?"

— Bertrand Russell.

"People fight against nothing so savagely and obstinately as a truth they dislike."

Leonhard Ragaz.

Announcing The

## American Life Science Foundation

by LOWELL H. COATE,  
Editor

Friends frequently ask: What is the American Life Science Foundation? It is a non-partisan, non-sectarian, non-profit organization incorporated under the laws of the State of California. It is a Foundation with a Program.

This ALS Foundation is the only one of its kind, to our knowledge, anywhere in this country today. Its Board of Directors are members of the Rationalists, Humanists, Free-thinkers, or Secularists. But instead of giving the Foundation a name identical with one of these liberal groups it was thought best to give it a neutral name which would not seem to be partial to any one group or to exclude any members of such groups. Hence, the name "American Life Science Foundation" which, in a broad sense, includes not only the above mentioned non-religious liberals, but also any religious liberals, such as Unitarians, Ethical Culturists, Universalists, some branches of Quakers, and other unorthodox liberal groups.

When the Board of Directors first assembled they were amazed to learn that several of them had for some years past been considering exactly such an organization, and some of them even as complete strangers to each other previously, had expressed the exact words, Life Science, as the ideal name for such a Foundation. Thus it was easy for them readily to unite and agree upon its official name.

To Mr. Adolf Korn belongs the chief credit for sparking this Foundation into effective action by his generous contribution of assets totaling more than \$150,000 to be used for two major purposes, according to his agreement with the Foundation's Board of Directors: — First, to establish a home or a hospital for senior citizens; and Second, to establish an organization interested in education and research, especially in the fields of the various Life Sciences. The first project of building a home for elderly people is a very expensive one involving considerable time, but the second purpose of education and research can begin at once; in fact, it has already begun under the official name of the "Life Science Institute" which now has active programs in Elsinore, Venice and in Los Angeles. Friends who may be interested in establishing a local Chapter in their area are invited to write to the American Life Science Foundation office.

The term "Life Science" has seldom been known or heard except to describe certain types of scientific studies on the High School level, but it has never been used on the College or Adult level in this country.

### Life Science Philosophy

As we would like to think of it, Life Science is indeed broad in its concept. — A great Humanist authority has said that "Nothing human is alien to humanism." In a more positive expression we would say that "Everything in life concerns Life Science." Thus its range of interest and subject-matter is as wide as the universe and as broad as the human race itself.

We would like to think of Life Science as a Man-centered philosophy, or "A scientific philosophy for a scientific age." There is most certainly room in the world for a philosophy which is based on modern science and the scientific method. All the historical philosophies and religions had their origins centuries ago before modern Science was ever known, heard of or dreamed about. They were therefore of necessity based on somebody's beliefs, because there was little else on which to build a philosophy in those days. Hence they are known as "belief philosophies."

### Life Science Features Faith in Man

It has been said that "Life Science is the Science of Life Success." It is a philosophy of life featuring "Faith in Man." In this modern scientific age we Life Scientists refuse to waste precious time pondering the imponderables, trying to believe about things which by their very nature nobody could possibly prove if his life depended on it, when the world is full of a million things we can know about. More technological progress has been made in the life-time of many of us than was made in the previous million years of human existence. Every scientific invention and discovery has been made by Man. They are all the result of Man's hands and brains. Nobody has come from outer space to do them for him. They are Man's ideas and achievements and to him belongs the credit for them. The Life Science

emphasis, therefore, is "Faith in Man." Let us all affirm our faith and confidence in Man because of his past achievements and the promise of his great and glorious future. The human race is yet but in its infancy. New worlds of scientific thought remain to be discovered and explored. We urge you to have faith in Man and invite you to enjoy and to share this Man-centered Philosophy and Program. We may add that its official program is identical with that of our **American Rationalist** magazine as stated on page 3 of this Anniversary number.

### First Major Project

One of the first major projects contemplated by the American Life Science Foundation is that of a Home for Elderly Citizens. This proposed Home is still in the planning stage and its exact location is subject to the approval of certain California State Officials. But Mr. Adolf Korn's generous gift will help to build this scientific project, which is to be a memorial to his deceased wife, Mrs. Anna Korn, whose memory he cherishes in highest esteem. It is the intention and expressed purpose of Mr. Korn that the costs of the Anna Korn Memorial Home shall be kept to a minimum for those

who accept its services. It is important for the State's approval that a list of about fifty persons make application for residence in the Home so that the proper officials will know and realize the definite desire and need for such an institution.

If you as a reader of this statement, therefore, know of anyone who is in harmony with the stated purposes of this American Life Science Foundation and who is eligible for application for residence in such a Home for elderly persons, please, communicate at once with the Foundation's Headquarters Office. We also invite correspondence from those who desire to cooperate or to participate by investing some of their dedicated funds with this Foundation.

For additional information and a copy of the Foundation's New Brochure, please write to the **American Life Science Foundation**, 1028 So. Wilton Place, Los Angeles 19, California.

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### SPEEDING UP THE CLOCK

Poplerville is not the only battleground which the Confederacy has lost in recent weeks. In Memphis, Tennessee, the Department of Justice has asked a federal court to declare illegal, and to forbid repetition, of an "all-white" primary held in nearby Fayette County last August. This is the fourth suit the department has filed under the 1957 Civil Rights Act, which empowered the federal government to initiate suits to enforce voting rights denied because of race.

A government victory in this field, of course, would very nearly mean the end of the war for the Deep South. For without a "white" primary and a "white" election, the White Supremacists would lose the one supremacy which they cannot afford to lose — that at the ballot box. Robin M. Williams, chairman of the Dept. of Sociology and Anthropology at Cornell University, recently commented that "integration is proceeding with the deliberate speed of a geological process." Thanks to Poplarville, and perhaps also to the imminence of an election year, things seem to be speeding up.

The Nation.

### Influence Of Christianity

"While the Swedes do not attend Sunday services regularly or in large numbers, an overwhelming majority have their children baptized and confirmed, and church weddings are in high favor. These and other facts about religious observances today have been brought out in a report from the Church Lay Worker's Central Office," so states the Am.-Swedish News Exchange of October 21, 1959.

"Church attendance on Sundays average 250,000, representing 3.3 percent of the entire population. The ancient cathedral city of Skara is first with about five percent, while Stockholm is found at the bottom of the list with one percent."

This is very gratifying information to the free-thinkers of America, for Sweden is recognized as one of the most advanced nations from a cultural and educational standpoint. Her ethical standards, also, are probably as high or higher than other nations. These facts speak volumes in regard to the moral value of Christianity — or lack of it.

Ira D. Cardiff.

# The Passing Parade

by EDD DOERR

## Education For Democracy

In the brief span of time since the launching of the first Sputnik, hundreds of books and articles have been published analysing, criticizing and purporting to have uncovered the deficiencies of American education. But while these numerous studies and reports have undoubtedly made many persons aware of certain deficiencies in the areas of physical science, mathematics, languages and English, and have forced through a few obviously much needed changes, they have generally failed to consider how our schools are approaching the basic purpose of education in a democracy, that of producing creative, autonomous personalities prepared for intelligent, democratic, participative citizenship in a complex and growing technological civilization. In this connection, perhaps the soundest and most comprehensive approach to a truly modern philosophy of education is to be found in **Education and The Democratic Faith**, by E. V. Sayers and Ward Madden (New York, 1959, Appleton-Century-Crofts, Inc. 472 pages. \$4.25).

Sayers and Madden devote the first half of their book to an exploration of the meanings and implications of democracy, of the nature of "Man and Nature", and of value theory, ethics, esthetics and religion. The remainder of the book is an application of the philosophy of democracy and education developed by the authors, which they label as "humanistic naturalism," to the actual problems of school organization, curriculum, method and administration. This book, which has been heartily endorsed by George Axtelle, president of the American Humanist Association and a leading educator himself, is a "must" for all who are interested in education and is a tremendously rich and stimulating philosophical treatise for the general reader. **Education and The Democratic Faith** is a significant contribution to the literature of Rationalism and Humanism, as well as to that of education, and is, I might add encouragingly, now being adopted in a number of universities as a graduate level text.

## Big Brother And The Church

As this writer pointed out in an article entitled "Dictatorship and Catholicism" in the

Rationalist two years ago, one of the signs that a Latin dictator is on the way out is the sudden appearance of public criticism of his regime or acts by official spokesmen for the Roman Catholic Church, which is, unfortunately so, one of the major cultural forces in Latin America. This political barometer accurately predicted the fall of Peron in Argentina, Rojas Pinilla in Colombia, Perez Jimenez in Venezuela and Batista in Cuba. And now, after thirty years of tacit approval of the bloody and oppressive misrule of Generalissimo Rafael Trujillo Molina in the Dominican Republic, the Church is criticizing El Benefactor (as he affectionately calls himself) for the mass arrest and imprisonment of middle and upper class Dominicans alleged to have been plotting against El Jefe (the Chief). Since Cubans, Venezuelans and Dominicans, exiled and unexiled, are all working to bring about his downfall, it seems likely that Trujillo may soon join the exclusive ex-dictators club which quarters itself very comfortably under Franco's malevolent wing in Spain.

But what, you may ask, is the Church's explanation for this mild eleventh hour criticism of Latin America's most despicable tyrant? The editor of **The Catholic World**, Rev. John B. Sheerin, states quite self-righteously that "the Church, discreetly and prudently but firmly and unhesitatingly, will use its influence and power in defence of human rights." This pretty sounding statement, however, is but a semantic smokescreen to hide the Church's true position, which was expressed rather baldly by Father Edward Leen, C.S.Sp., in his book **What Is Education** (1944, Sheed and Ward). Leen defends dictatorship by asserting that: "When . . . what is dictated is the fruit of wise insight into the nature of things and in accord with the requirements of man's social good, then it is to be welcomed. Dictation is not bad because it is dictation, but only in so far as what is dictated is in conflict with reason and justice." Naturally, the Church claims to be the final arbiter as to what is in conformity with "reason and justice", a claim which all liberals and democrats reject almost axiomatically. It is obvious then, as I pointed out two years ago, that the Church is no enemy of dictatorship or tyranny. The Church criticizes dictators only when they cease to act in harmony with the Church's wishes or when they are in danger of being replaced. In the current Dominican situation the Church is simply trying to get out from under a falling tyrant so that it may pose as the friend and supporter of whatever regime

replaces Trujillo, whether democratic or otherwise.

The behavior of the Church in Latin America and elsewhere makes it impossible for American Catholics to convince the really informed that Catholicism and American democracy are perfectly compatible.

(As an interesting footnote to the above, Life Magazine, in an article about Trujillo's impending collapse, notes that only one other dictatorship remains in Latin America, that of General Alfredo Stroessner in Paraguay. Could it be that they omitted mentioning the dictatorship of Luis Somoza in Nicaragua because our Administration is on such friendly terms with the Somoza clan? You may recall that when Anastasio Somoza, the father of the present dictator, was shot, President Eisenhower's own physician was flown to Central America in an effort to save the tyrant's life.)

### The Cadillac Syndrome

Liberal periodicals have dealt exhaustively with the irrationality of **where** the average American goes on Sunday mornings, but they have seldom, if ever, dealt with the irrationality of **how** he gets there. Next to the cruder forms of supernaturalism, perhaps Homo Americanus' favorite irrationality is the automobile, the "overblown, overpriced monstrosity" from the city of Detroit which has been aptly described as "built by oafs for thieves to sell to mental defectives" by John Keats, author of **The Insolent Chariots** (Crest Books. 176 pages. 35c.) Not only is the automobile an important status symbol, charges author Keats in this extremely witty, yet well-documented and soundly reasoned little book, but it is also an inducer of delusions of grandeur in those conspicuous consumers whose feelings of inferiority render them easy pickings for the kept Madison Avenue motivation researchers and ad men. Keats shines his blazing torch of satire into every corner of the automobile production and distribution complex and presents a frightening picture of American gullibility and commercial chicanery. The only spark of hope lies in the fact that competition from Volkswagen, Morris and Renault is forcing Detroit into the "compact car" field and may even, with the help of "Divine Providence," one day force the Big Three into abandoning "planned obsolescence" in favor of production for use. Let's hope so.

### What Price Credulity

In criticizing the current movie **On The Beach** (from the novel by Nevil Shute), which deals

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with the often used science-fiction theme of the world's end brought about by atomic war, the Indiana Catholic, which has a reputation as a "liberal" Catholic paper, made the following remarkable statements: "A believer knows that even with thermo-nuclear capabilities man can't destroy the world against the will of God. — No wonder the humanists are particularly excited about a ban on testing atomic weapons." The horrifying inference, of course, is that "believers" need not work very hard to maintain peace, for Yahveh will not permit man to destroy himself prematurely. Perhaps someone like Linus Pauling should question Senator Kennedy concerning his attitude on this choice tidbit of typical Catholic nonsense!

### Humanist Convention

The annual convention of the American Humanist Association in Chicago on February 26 and 27 was the occasion for an impressive and inspiring gathering of well known Humanists and Rationalists. Humanist awards were presented to Frank Hankins, Leo Szilard and E. C. Vanderlaan for their contributions to science and Humanism, and even a partial list of those who attended reads like a Who's Who of science and letters. Among the many distinguished persons attending or participating in the convention were Dr. Corliss Lamont, Dr. George Axtelle, Dr. Hermann Muller, Dr. Gerald Wendt, Mrs. Vashti McCollum, Harold Rafton, Dr. Lowell Coate, Lloyd and Mary Morain, Dr. Stuart Dodd, Dr. John Kessler, Dr. Edwin Wilson, and Dr. Kimball Young, to name but a few. An instructive experiment in democratic group discussion and planning was staged by Dr. Herbert Thelen and George von Hilsheimer, and the annual Humanist Banquet was followed by moving and brilliant addresses by pioneer sociologist Frank Hankins and biophysicist Theodore Puck. Such meetings as this give renewed courage to those of us who sometimes wonder whether we are making any headway in the struggle to evolve a better world.

### Religion And Communism

Protestant clergymen are justifiably indignant about the controversial Air Force training manual which charges that Communists have infiltrated the churches. The actual extent of such infiltration has been almost insignificant, according to the House Committee on Un-

American Activities. The real danger, which has been largely ignored outside the Humanist-Rationalist press, is that the majority of the churches have weakened our country by their extensive promotion of ideas and attitudes which are incompatible with the democratic and scientific outlooks. We cannot effectively fight totalitarianism and man's other problems with pious platitudes and mouldering creeds.

### Ike In Blunderland

It is to be hoped that President Eisenhower's recent trip to Latin America will motivate our Administration to take some action to improve our relations with the Latin American republics by helping in the solution of their numerous problems. Of course, many Latin problems are the result of the Church's backwardness, the selfishness and unrestrained individualism of Latin businessmen, and the fact that the Spanish speaking countries generally escaped the beneficial effects of the great political, social, scientific, religious and industrial revolutions and evolutions which have helped to shape the English speaking and northwestern European cultures. But our not too enlightened dollar diplomacy and economic imperialism have not helped the Latins either. If we are going to win friends and stimulate democratic growth in Latin America, we will have to relax our quotas and tariffs on Latin oil, beef, minerals and other products (quotas and tariffs dictated by local selfishness and shortsightedness), encourage real capital investment in place of mere exploitation, aid Latin education in line with the best democratic and humanistic ideals, discourage the endless and wasteful Latin arms quest, and discontinue our support for dictators.

### Hearsay Department

Rumors to the effect that Mortimer Adler will soon join the Catholic Church are probably unfounded, for it is considered unlikely that the Great Bookie would care to share his infallibility with the chubby Italian . . . Sources close to the Vatican hint that Pope Johnny is considering hiring Chef Boy-Ar-Dee to develop a way to add a pizza flavor to the "Holy Eucharist" in order to popularize that commodity.

### Postscript

In an article on "Our Post-Protestant Pluralism" in the March 5, 1960, issue of *America*,

Jesuit L. C. McHugh notes that "As a fourth element in the (religious) plurality (i.e., in addition to Catholicism, Protestantism and to Judaism) we frequently lump together the unchurched, dechurched and antichurch people who manifest no definite religious commitment but who sometimes show enough cohesion to qualify as a sect under the heading of 'secular humanism'." The very fact that American Secularists, Rationalists and Humanists only occasionally show "cohesion", by contrast with the high degree of organization of the brain-rinsed, indoctrinated and narrow-minded — should spur us on to intensify our efforts to organize the millions who are in basic sympathy with our movement into an effective and progressive force in our society.

### The Kennedy Steamroller

In the November-December issue of the Rationalist, this writer dealt at length with the possibility and dangers of the accession to the Presidency of a Roman Catholic, with obvious reference to Senator Kennedy. There is no need to rehash the religious objections to Mr. Kennedy's ambitions at this point, but there is another aspect of the Kennedy campaign which is equally disturbing. I refer to the fact that the Kennedy clan is spending "a bloody fortune" on the campaign. Joe Kennedy, the senator's multimillionaire father and a supporter of the late Senator Joe McCarthy, is reported to have said that he would gladly spend his entire fortune to get his son Jack into the White house. It strikes me as most undemocratic and unfair that a family fortune should be allowed to be used to undue advantage in a political campaign. Senator Kennedy's immense propaganda success thus far is due in no small measure to the fact that he most probably has more money at his disposal than his six nearest competitors combined. It is frightening to think that the Presidency might become a commodity which can be had by any clever politician with enough money. It might be well for us to imitate Great Britain and place rigid legal limits upon the amount of money which may be spent on any election campaign. Presidential and other candidates should pass on their merits and not on their money.

I regard (religion) as a disease born of fear and as a source of untold misery to the human race.

— Bertrand Russell.

Give me forests, lakes, and mountains,  
And good clean air to breathe.  
Give me streams and crystal fountains  
Where nature speaks and men believe.  
— Edna Risk Shaw

To argue with a man who has renounced the use and authority of reason, is like administering medicine to the dead.

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A Popular Leaflet —

## THE ROMAN CATHOLIC CHURCH IS A MENACE TO AMERICAN LIBERTY

by JAMES HERVEY JOHNSON

This 4 page folder tells how the church is manipulated, who runs it and how, what its aims are and how America will suffer if it gains more power and more wealth. — Patriots should buy these leaflets and mail them out and pass them out NOW, of all times when we are about to be under the power of a Catholic President whose life has been under the influence of superstition.

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# Heavenly Humor

by THE EDITOR

Dr. Teller, Scientist at the University of California, was recently being interviewed on a TV program, and was asked: "If the United States actually does get a man to the moon, what do you expect to find there?"

"That's easy," replied Dr. Teller, "Russians."

A bachelor in his 50's was explaining to friends that the reason he had never married was because he was looking for his "ideal girl"; but now that he had finally found her, she refused to marry him. And guess why? — She was looking for an "ideal man".

A southern sharecropper was crowded off the narrow road by a man in a big new Cadillac. Just ahead were two Negroes changing a tire on an old model T. The sharecropper crawled out of his jalopy, and yelled, "Did either one of you S.O.B.'s get that gentlemen's number?"

Jack Kennedy tells a \$100 a plate Democratic dinner that America has become "soft." It's a cinch a fellow has to be pretty well softened up before he'll pay \$100 to hear a political speech.

— Potomac Fever

Ole was taking his first sea voyage. A storm blew up and threatened to batter the ship to pieces. Finally the captain called all passengers together and told them their only hope was to pray for divine help. He started with an appeal to the Almighty to send his son to still the troubled waters. One after another they prayed for God to send his son, until it came to Ole's turn, and he prayed thus: "God, dis bin a bad storm. I tink it bin the vorst storm I ever see. God, better not send your son, better come yourself. Dis bin no boy yob!"

In a San Francisco cemetery, a visitor noticed an old Chinaman placing a bowl of rice on a grave. "When do you expect your friend to come up and eat the rice?" he asked.

The old Chinese smiled. "Same time your friend come to smell your flowers."

Beginning his sermon, the preacher said: — "Brothers and sisters, you have come here to pray for rain. I'd like to ask you just one question. Where are your umbrellas?"

A missionary traveling through the jungle met a lion. Flight was hopeless, so he fell to his knees in anxious prayer. A few minutes later he was comforted to see the lion on his knees beside him. "Dear Brother," said the missionary, "how delightful it is to see you join me in prayer when a moment ago I feared for my life."

"Don't interrupt me," said the lion. "I'm just saying grace."

A young boy had been out playing with his neighbor Catholic school mate and had returned to his home with a black eye. "What happened, son?"

inquired his mother. "Aw, we had a fight," replied junior.

"Didn't you know your friend was a Catholic?" she asked.

"Yes, but I didn't know the Pope was," he said.

It has been reported in fantasy that an American, an Englishman and a Frenchman had met at St. Peter's Gate, and all were asked the same question: "Did you leave any illegitimate children on the earth?" The American replied, "None that I know of." — "All right, you may take this Cadillac and see the sights of heaven," said St. Peter. "And how about you?" St. Pete asked the Englishman, who answered, "I know of only one or two." "OK, take this Ford and drive about heaven." — "And you?" St. Peter asked. — "I have heard of several," said the Frenchman. "All right, this bicycle will be good enough for you," said St. Peter.

Presently the American and Englishman saw the Frenchman doubled up in laughter, and they inquired of him the cause of his unusual outburst of laughter.

Replied the Frenchman: "I just passed the Pope on roller skates!"

An Evangelist recently announced that there are 726 different kinds of sins. He received thousands of requests for the list from people who feared they were missing something.

Pastor Webster phoned the local board of health to ask that a dead mule be removed from in front of his house.

The young clerk who answered thought he'd be smart. "I thought you ministers took care of the dead," he remarked.

"We do," remarked the parson, "but first we get in touch with their relatives."

A pastor at the parish always asked the children the same questions, and always in the same sequence: "What is your name? How old are you? Do you say your prayers? What will happen if you don't say your prayers?"

An overly ambitious mother rehearsed her little boy with the answers, and when the pastor called, the boy beat him to the punch by rattling off: — "Jerry Jones — 5 — yes — go to hell."

LIFE is the golden bridge that from gloom emerges and on shadow rests. — Robert G. Ingersoll

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# READERS' FORUM

Dear Mr. Hewson:

Just a note to express my admiration for the AR 'Birthday Child', as it has been growing steadily in status and purpose.

It restores my confidence in the USA to have such a vigorous youngster striding onward to take up the burdens of mankind in this distraught world.

With high regards, I am

Sincerely yours,

Alvan L. Davis.

(Check for \$13.00 enclosed).

\* \* \*

Dear Editor:

I have arrived at an age which does not permit my traveling so much, but I do contact many over the telephone and by writing letters. I trust that the list of names which I sent you will result in many new subscribers to the **American Rationalist**, which I consider the best edited journal in the Rationalist movement today.

Yours truly,

C. H. Steffen, Attorney,  
Seattle, Washington.

\* \* \*

Dear Editor:

It is indeed a pleasure to receive the **American Rationalist** and to offer the inclosed \$5.00 as a contribution to your Expansion Fund. It isn't much but it is a token of my appreciation. With greetings and best wishes,

Sincerely yours,

Fred Harter, Ohio.

\* \* \*

Dear Editor:

I have just received my copy of the Nov.-Dec. issue of AR. I seemed to have missed a few issues when I moved from New Zealand to Australia. I thoroughly agree that Rationalism should consider and discuss social matters. In your concern about juvenile delinquency you may have noticed there is one organization which boasts that they have none at all. They are the Nudists.

Sincerely yours,

C. Faroell,  
South Brisbane, Australia.

\* \* \*

Dear Editor:

I am so happy that you and Art Hewson are doing so well with the AR magazine. I think you are doing a good job with it and I have no suggestions just now as to how I would improve it. Just keep up the good work and don't get discouraged even if a knock comes your way now and then. It is to be expected. Yes, I have noticed that all AR operations are now moved to Chicago, and I believe it was a good and wise move. You will have all your activities together there, which will make it better for you and Art. You certainly make a fine team.

Rationally yours,

Arthur Cromwell,  
Williamson, N. Y.

Dear Editor:

Find inclosed \$3.00 for the renewal of my subscription to AR. It's the inspiration of a healthy Rationalist life. Believe me, the reactionary forces of superstition are beginning to feel the effect from the constant attacks by the robustly militant Rationalists. So let all Rationalists be most encouraged. My regret is in not being able to make larger financial contributions to our great movement.

Yours for Rationalism,

Anon., Quebec, Canada.

\* \* \*

Dear Editor:

I enjoyed the Jan.-Feb. issue of the **American Rationalist**. Very enlightening, interesting and informative. The more I read the **Rationalist** the more I'm convinced that we're on the right track, and I'm happy and proud to be a member of the "clan". The subject of Rationalism becomes more interesting the deeper we get into it. In fact, I'm sorry I could not have spent more time with you at the Annual Convention in Genoa City last August. I hope to see you again personally at the next convention.

I am inclosing a check for \$7.75 for which please send me five copies of the Jan.-Feb. issue of the AR, \$1.00 for the Expansion Fund, and \$5.00 for a two year's subscription, plus a copy of **Heavenly Humor**, as advertised. Greetings and continued success in furthering the great and good cause of Rationalism.

Rationally yours,

Ed. H. Puchta, Wisconsin.

\* \* \*

Chicago Daily News

Dear Editor:

As we read, in shame, of these senseless smearings of swastikas and the desecration of tombstones, how can we help wondering whether the image of an advanced and enlightened civilization which we carry about is anything more than a fantasy?

How far have we progressed beyond barbarism when any people must suffer such indignities because of the accident of religious differences?

The worth of the individual is determined solely by the degree of integrity which has come to him out of his heredity, his home, his education and his relations with his fellows.

Whether, in parallel with these factors, he by chance professes this or that religion is totally irrelevant. Integrity does not rest on beliefs.

The parents of these miscreants who performed these deeds of shame are the guilty ones for having passed on their baseless obsessions and blind hates to their young people.

Arthur B. Hewson,  
Chicago.

\* \* \*

Dear Editor Coate:

I very much approve of your editorial, where you emphasize that the world needs rational thinkers. At the basis of the persistence of superstition is irrationality of the people who accept it. Freud knew a good deal about it, tho not enough. People do not understand themselves or their own needs. They indulge in wishful thinking to satisfy their

needs instead of learning intelligent ways to satisfy themselves. The wishful thinking, of course, results in Christianity and other dogmas and rituals.

I like Hewson's piece, also, where he calls to our attention the connection between religions and juvenile — and other — delinquency. Of course people who are brought up to think that morality is to please a god have the wrong notion and little motivation to be moral. Honesty is the best policy — not for a god but for us.

Sincerely,

Harry E. Mongold,  
Joliet, Illinois.

\* \* \*

Dear Editor:

The Wall Street Journal had an article referring to Senator Kennedy's expected try for the next presidency. It stated the commonly heard opinion that those who are against a catholic president are bigots practicing bigotry.

I don't believe that this is a just accusation. The question is, can we afford to have a bigot as President of the United States?

Any religious or political organization which practices that extreme bigotry that there is a divine authority and that only it is the mouth-piece of that authority, cannot be trusted with any part in running a democracy. The fact that such an organization for a time allows competition of ideas, because it has to, should only warn us to beware. The history of the Catholic church is enough to scare us half to death. Its practices in catholic countries in this day should make the vote of denunciation complete.

Yours very truly,

A Concerned Friend.

\* \* \*

Henry Cabot Lodge, Jr.,  
United Nations Building  
New York, New York

Dear Friend,

I mailed a copy of this suggestion to Mr. Dag Hammarskjöld. Now as you are my representative in the United Nations Assembly I am asking you to do me a favor and yourself and the world in general a favor, that is to help Mr. Dag Hammarskjöld to bring about the international language proposition. That will be the greatest help to have a peaceful world. That international language is a must, because its purpose is to accomplish that certain thing better with less effort. International language will accomplish more unity by the understanding of each other, less inconveniences, no embarrassment, in fact, it will be a modern miracle, the greatest improvement with less taxes for the people. Now the United Nations is recognizing that all people are equals, no one is better than another and we want a peaceful world. — One language is sufficient. In time we will have an international language anyway, then why not now and let the United States have the credit for it?

Your friend,

Israel Levin, Venice, Calif.

\* \* \*

The Honorable Postmaster General  
Washington, D.C.

Dear Sir:

I call your attention, please, to the enclosed used envelope. This carried a letter through the mails, and was plainly addressed to me. This letter with

its contents was my property from the moment it was deposited in one of your receptacles. There was imprinted on this envelope while it was in the care of your department a religious motto without my consent. I protest this use of my property for the spreading of religious propaganda.

In making use of your department for the transportation and delivery of matter addressed to me I reserve the right to determine what messages it shall carry. It is for this right that I pay the postage charge.

Please instruct your employees that in the future on mail matter addressed to the undersigned no religious motto, text, or sentiment is to be imprinted or attached.

I am, sir, most respectfully yours,

Geo. W. Plumleigh,  
Yucaipa, Calif.

\* \* \*

Chicago Daily News,  
400 W. Madison Street  
Chicago 6, Ill.

Gentlemen:—

Jorge Zaya's professed devotion to freedom and democracy is, no doubt, sincere. However, he is in error in his eagerness to have Castro's regime branded "Communist," because it threatens cancer surgery for the centuries-old exploitation of the Cuban people.

Familiar as we all are with the democratic processes, we view superficially the crudities of the "barbudos" and Castro's curious hours-long TV harangues and find them rather stupid and quite ridiculous.

Nevertheless, basically they really represent a blundering attempt to break through the economic pattern which has plagued the Latin countries ever since the Spaniards landed in the Americas.

The Conquistadores destroyed probably better civilizations than they brought and reduced the native populations to helpless peonage. Their successor overlords have continued to keep them in hopeless poverty and ignorance for 450 years by denying the common people education and economic opportunity.

Therefore, to the illiterate Cuban stirred to desperation and action by Castro, the sugar plantation and other landowners are merely the successors of the Conquistadores and, as such, deserve nothing at their hands.

Instead of calling the regime names, we should be endeavoring to counsel them sympathetically to adopt a less arbitrary approach to problems which application of vigilante justice will not solve in fairness to all concerned. We should remember that our own revolution did not erupt from a situation of such extreme human degradation.

Sincerely yours,

Arthur B. Hewson, Chicago.

\* \* \*

Sir:

The members of the Roman Catholic Church, including Mr. Kennedy, can be regarded as a religious group and as such properly tolerated by other religious groups, but the Roman Catholic hierarchy is definitely a political organization masking its political intentions and aspirations behind the Pope's assumed divine authority and the innocent claims of the clergy. It is not safe to believe their assurances regarding "freedom of religion" or any other form of freedom once the Roman Catholic Church

obtains the "balance of power" that is their aim right now.

Donna L. Preble, Carmel, Calif.  
— "Time"

\* \* \*

Mr. Spyros P. Skouras, Pres.  
Twentieth Century - Fox Film Corp.  
444 West 56th Street,  
New York, N.Y.

Dear Mr. Skouras:

In your current report to your stockholders I note that Mr. Geo. Stevens has been engaged to produce and direct Fulton Ousler's "The Greatest Story Ever Told," and your remark that it is "one of the most widely read books of all time except, of course, the Bible."

I must disagree with your contention that the Bible is the most widely read book; it is even debatable as to its being the most published book of all time. Our modern telephone book, in all likelihood, is unsurpassed in the number of volumes printed yearly. And, I might add, bibles are, as a rule, not published for public sale and are, in this respect, not unlike telephone books.

From personal observation I have consistently found bibles distributed "for free" with each telephone book in hotel rooms across the entire nation.

The fact that hotel guests can in no way be considered "captive audiences" indicates that the Bible is not the most widely read book; nor is it the most published book, and certainly not the best seller of all time.

Shocking as this may seem, the Bible is basically a compilation of abominable atrocities and absurdities, contradictions, broken promises and unfulfilled prophecies; haphazardly compiled by Jewish rabbis and Christian clerics, it remains largely unsubstantiated as to the events this book purports to describe.

In this scientific age, when the very foundations of our American capitalism are being threatened, and the competition between the Soviet Union and the United States is resolving itself into a race for scientific supremacy, the winning of which is dependent upon the quantity and quality of top-grade scientists, I appeal to your patriotism to reconsider your contemplated production of The Greatest Story.

Mr. Geo. Lockwood of Rochester, Mich., once wrote:

"How can this be possible (the development of top-grade scientists) when we realize that from kindergarten thru college the pupil must wear a bulkhead in his brain with his technology on one side and his theology on the other? From babyhood he has been indoctrinated with biblical errors in physics and "inspired" mistakes in astronomy. He is confronted with such episodes as that of Elijah in his pyrotechnic take-off which, if true, supersedes that of Laika in her chariot of fire. He is also faced with the later and more important event of Jesus being propelled into the stratosphere. If this story is true, we have these two bodies together with other sputniks, still spinning in their orbits or they long since have disintegrated. Another instance is the account of the sun standing still for nearly a whole day and, on another occasion, the sun being reversed 10 degrees.

"The effect upon the student who attempts to harmonize these "divine" feats with his lessons

in natural law is to cause confusion, uncertainty and a mental jumble."

Can such students be expected to think with the rigorous logic so necessary for all top-grade scientists? If the Soviets have any sort of secret weapon in their arsenal, we may, with good reason, feel certain their most important one is the fact that without such encumbrances they most assuredly will turn out a far higher percentage of top-notch scientists from among their students.

Yours truly,

Herman Stern, New York.

\* \* \*

## The American Rationalist Expansion Fund

To fight YOUR battle for freedom from clerical domination, we suggest that you put us on your monthly budget for anything from one dollar up. We hope "up" because it is a costly business.

Arthur B. Hewson, Treasurer.

Following are listed the Rationalists who have backed their convictions with their dollars:—

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Bruce M. Walker	Calif.	5.00

# BOOKS

## "SAINTS IN ARMS"

by Leo F. Solt

In England's Great Rebellion the chaplains were of peculiar importance to the New Model Army. As there are some resemblances between their theological positions and the tenets of democracy, some writers have regarded modern democratic thought as having its source in Puritanism as it was in Cromwell's army.

Solt examines the ideas of the chaplains under nine classifications having to do with government, such as liberty vs. authority, equality vs. sainthood. He reasons that our democracy did not originate with these Puritans. — They generally believed in the Elect of God, and that the Elect might be trusted to rule without law. On the other hand, there were striking expressions in favor of freedom of speech.

The reader will enjoy this book most if he happens to have a good source on the history of the 1640's in England.

— Harry E. Mongold

Stanford, \$4.00. Order from AR Book Service.

\* \* \*

## "HANDBOOK OF PHILOSOPHY"

by M. H. Briggs

This is a dictionary on the "concise plan". It has no long, involved articles, as some such books do.

The first thing I looked up was "Rationalism." I was pleased to find admission that there are two distinct notions under that same name. Our meaning of reliance on reason as opposed to authority is given first; the other one is reason as opposed to sense perception, which is a contrast not even recognized as valid by most of us.

The trouble with dictionaries is that they cannot recognize how each writer will have certain special meanings of his own if he is a creative writer. This problem of communication is always with us. However, a dictionary gives meanings one can use until he understands a writer's particular associations better.

One who reads in several fields or is starting a new one is sure to find several handy specialized dictionaries useful.

— Harry E. Mongold

Philosophical Library, \$4.75. Order from AR Book Service.

\* \* \*

## "THE RELIGION OF THE OCCIDENT"

by Martin A. Larson

This large book is well worth the price. Beginning with the story of what seems to be the original savior-god, Osiris, Dr. Larson introduces the history and details of the various theologies that throw light on the content and success of Christianity. These include the mystery religions and even Hinduism and Buddhism. He describes the Essene movement and how it contributed. Then he interprets the life of Jesus and analyzes the Christian ideology and the ideas of the later heresies and cults.

In what way was Christianity the "Great Synthesis"? The author answers by tracing the roots of four elements. They are the savior idea, from the mysteries, an ethics, largely from India, a notion of the future of souls, from Zoroastrianism, and the Messianic concept.

The need for the masses of the Roman empire was for a religion that was believable and that gave hope to the poor, sick, and otherwise weak. Christianity did these things better than any other. If we wonder what was especially believable about it, the answer seems to be that it not only accepted ideas from the cults already popular but was an improvement in that there was a real man who taught, believed in his mission, and was martyred. Larson feels the historicity of Jesus is undeniable.

This is a competent and thorough source book of ancient beliefs and of the events related to them. It is also a significant discussion of the nature and evolution of Christianity.

— Harry E. Mongold

Philosophical Library, \$6.00, 711 pp., including references. Order from AR Book Service.

\* \* \*

## "THE PSYCHIATRIC STUDY OF JESUS"

by Albert Schweitzer

Dr. Schweitzer's defense of the sanity of the Nazarene was first published in German in 1913 as a thesis submitted for the medical doctorate. Translations into English (Beacon Press, 1948) and the paperback edition of 1958 have now made the work available to the general public. Orthodox theologians usually dismiss the booklet with the damning, "Only of historical interest." Since New Testament scholarship has advanced in the last fifty years, there is some truth in the criticism, but not as the churchmen intend it.

The author's purpose was to meet the charges of three psychiatrists that the Jesus of the Scripture was demented or psychopathic — suffering from paranoia or megalomania. (The same view may be found in some editions of the Jewish Encyclopedia, similar to the libel on Martin Luther in the Catholic Encyclopedia.) These psychiatrists were Dr. George de Loosten (German), Dr. Charles Binet-Sangle (French), and Dr. William Hirsch (American).

Dr. Schweitzer's analysis and criticism was methodical and effective in proving that the psychiatrists were unqualified to pass judgment, by their apparent ignorance of both the late Jewish

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THE AMERICAN RATIONALIST

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eschatology and 19th century New Testament criticism: "Three quarters of the matter studied by de Loosten, Binet-Sangle, and Hirsch come from the Fourth Gospel." Schweitzer, of course, regards the Gospel of John as completely unhistorical.

The "hallucinations" and "delusions of grandeur" recorded in the Synoptics are largely explained away by Schweitzer, who seems to accept the untenable "House of David" tradition as proving royal descent. The dubious conclusion, while demolishing the case of the psychiatrists, seems unconvincing, even to the author.

Dr. Schweitzer wrote his thesis in some haste and in a condition of mental and physical fatigue. He accepted texts as historical, now regarded as mythological, or at least at best legendary exaggerations. Indeed the issue seems to reflect on the sanity or honesty of the Gospel writers rather than their shadow subject. Nor was Schweitzer equipped to anticipate the discovery by the distinguished Orientalist, Ernst Herzfeld, that "Son of Man" (in Daniel and the New Testament) meant literally "crown prince" or "heir to the throne," politically or dynastically speaking. Likewise Dr. Schweitzer reveals no knowledge of the great Nabatean civilization immediately south of Judea. Its Rock City of Petra had been deleted from ecclesiastical history for the benefit of Roman authority, through the false tradition of Peter (as in Matt. 16:18).

Recent study suggests that Jesus was an acknowledged claimant to the throne of Nabatea, as heir of the sole Arabian God-King, Obodas III (hence not only "Son of Man" but also the "Son of a god"). Only this view adequately explains the so-called "delusions of grandeur."

— Roy Petran Lingle

Beacon Press, 79 pp., paperback, \$1.05. Order from AR Book Service.

#### "THE FALLACY OF ASTROLOGY"

by F. M. Price

#### "BRITISH-ISRAEL EXPOSED"

by S. Edgar Craig

#### "SEARCHLIGHT ON THE BIBLE"

by James O. Hanlon

These pamphlets are entertaining and instructive, each in its own way.

Mr. Price gives us a most scholarly summary of the history and practice of astrology and deals with the present, not forgetting the position of the church.

Mr. Hanlon's pamphlet is actually an (imaginary?) debate between a Christian and an atheist, and although the present reviewer confesses to a slight bias in favor of the atheist, he feels that even a Christian would admit the atheist won hands down.

Mr. Craig exposes the ridiculous claims of British-Israel for what they are, a collection of complete fabrications.

Mr. Hanlon is the present president of the N. Z. Rationalist Association. Mr. Craig is a former secretary of that body, and I believe that the nom-de-plume "St. Francis" over the monthly N. Z. Rationalist feature "Current Comments" masks the identity of Mr. Price.

The astrology and British-Israel pamphlets may safely be given to Christian friends, but the "Searchlight" is stronger meat, perhaps satisfactory for

the main course of a freethought meal, but hardly suitable for an hors d'oeuvre! — Dave Shipper.

N. Z. Rationalist Association. Three for 45c. — Order from AR Book Service.

#### SHORT REVIEWS

##### "The Absolute Being" by Jorge Tallet

Short consideration of ontology, and definition of "absolute being" to include all possibilities, those that have not been realized as well as those that have. Philosophical Library, \$3.00.

##### "Counterpoint"

L. Virginia Holland

Comparison of Kenneth Burke with Aristotle on the art of persuasion. Analysis of the social and literary critic's methods. — Philosophical Library. \$3.75.

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Thoughts, often profound, of a liberal Jew on society, personality, and his god. Alphabetically arranged. Philosophical Library, \$5.00.

## New Commemorative Stamp Honors Masaryk

On March 7, 1960, the U. S. Post Office Dept. issued a pair of commemorative stamps of the 4c and 8c denominations as a part of the "Champions of Liberty" series currently in progress. This pair of stamps will be in honor of Thomas G. Masaryk, first President of Czechoslovakia, and one of the few agnostics (possibly the only agnostic) to be honored by a U. S. postal commemorative stamp! First Day of Issue took place in Washington, D.C., and these stamps are now available in most Post offices throughout the country. The stamps will also be available at the U. S. Philatelic Agency, Washington 25, D.C. for some months thereafter. Payment should be by Postal Money Order for face value of the quantity of stamps ordered, plus a reasonable amount for postage on the order.

McCabe's "A Rationalist Encyclopedia" gives the following biography:

**Prof. Thomas Garrigue Masaryk** (1850-1937), first President of Czechoslovakia. The son of a coachman who became a teacher, and was professor of philosophy at Vienna University and later at the Czech University in Prague, and leader of the Czech Peoples' Party. He had the chief part in securing the establishment of the Republic, and proved himself one of the most enlightened statesmen in Europe. — He "ranked equally high as a philosopher and as a statesman," says the **Annual Register**. The Press, which never mentions him without deep respect, omits to state that he was an Agnostic ("Die Ideale der Humanitat", 1902) and that under his lead the Czechs created the finest Rationalist organization in Europe.

## AND THAT'S THAT . . .

Pope John XXIII has finally put an end to the "worker-priest" movement in France. — Priests were to hold full-time jobs in factories in order to identify themselves with the working people. The experiment was declared a failure when a number of the priests defected to Communism and others got married.

Senator Ed Johnson of Colorado quotes certain atomic scientists as saying: "There is no physical defense from the atom bomb. The only defense is moral, "Love one another."

Yes, but we can "love" until we are blue in the face, but unless we remove the CAUSE of war, which is commercial rivalry between nations, there is nothing left for us but the atom bomb.

Washington. — A Protestant magazine has come out against a Roman Catholic as our President, saying "the Vatican does all in its power to control the governments of nations, and in the past and present, it has often succeeded."

"A candidate may announce, and even sincerely believe, that he is immune to Vatican pressure," said the biweekly Christianity Today in an editorial, "but can we be sure that he will not succumb in the confessional booth to threats of purgatory and promises of merit from the organization which he believes to hold the keys of heaven?"

Dr. Edward L. R. Elson, pastor of the National Presbyterian Church, which President Eisenhower attends, is listed among the magazine's contributing editors.

The magazine did not mention any other Presidential candidates in the editorial.

### WILLS AND BEQUESTS

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## THE WIDE, WIDE MOVEMENT

by ELDON SCHOLL



*All organizations are urged to send in their news, programs, activities, elections, socials, past or future, and pictures of meetings, officers or members, or anything of interest to Rationalists.*

The March issue of **Secular Subjects**, published by the **RATIONALIST SOCIETY OF ST. LOUIS**, announces that a project has been started to put new life into the Freethought movement in America. Member Martin Lechner has proposed that what is needed is a speaking tour to all the larger cities that have organizations. Mr. Lechner has visited Europe many times and on his last recent visit met Colin McCall, General Sec'y of the National Secular Society. In fact, he spoke at the same outdoor program with Mr. McCall. Mr. Lechner believes that young McCall is just what America needs and has started the wheels rolling to get him here in October of 1961. The cost of this project will be about \$1,000 to bring McCall from London and through most of the larger cities here that have larger Rationalist organizations that can advertise and provide a place for McCall to lecture. A good amount of the money has already been promised. It is expected that the American Rationalist Federation will handle the dates so that McCall can get as many speaking engagements as possible. — Those organizations wanting to get on the schedule should write to Ralph Blois, Secretary of the American Rationalist Federations, P.O. Box 255, Rockford, Illinois. Here is a fine example of the need for the Federation. McCall is a young, dynamic speaker. There should be a lot of publicity engineered for this tour. Let's keep this idea boiling! It is something we need to get the movement out of the doldrums.

For those about to start a new organization they might consider the suggestion of Albert Hirsch, 1101 W. Columbia Ave., Room 111, Chicago 26, Ill., that the name include Charles Bradlaugh. — Mr.

Hirsch will join any organization that uses the name.

Dr. John J. Kessler was written up in the **St. Louis Post-Dispatch** concerning the **HUMANIST UNIVERSITY** he conducts in St. Louis in the Humanist Center. Almost a full page, it was titled **Socrates of St. Louis** and pictured Dr. Kessler along side of a picture of Socrates as well as a smaller picture of a class room lecture by Dr. Kessler. He is quoted as saying why he started the university: "I've noticed that older people without enthusiasms don't last long." The publicity received should help the university, and is just what Dr. Kessler deserves, some recognition for years of hard struggle at the Humanist Center.

For over 12 years the **FRIENDSHIP LIBERAL LEAGUE** has been debating the project of an old folks home and now they have decided that the time has come to begin the campaign for funds. Their indecision is over the method — whether to establish a place in the country or far enough out for some room for gardening, or a city location so that oldsters could attend meetings, or to sell their present Thomas Paine Center and have a combined headquarters and home, in the city. Recent lectures at the Center were **Positive Aspects of Nature**, by Philip Mayer, **Walt Whitman, The Good Grey Poet**, by Miss Gertrude Traubel, **The Growth of Secular Music**, by Edward Baulis, composer and teacher, **God, Mysticism and Mental States**, by Louis Novak and **Bible Reading in the Public Schools**, by Edward L. Schempp, who won a suit in a Federal Dist. Court in Pennsylvania forbidding Bible reading and prayers in their public schools. An appeal to the U. S. Supreme Court is pending.

Recent programs at the **TWIN CITY SECULARISTS**, in Minneapolis, were — **How the Roman Church Talks "Peace" yet Foment War**, and a book review of **Freemasonry, A Sleeping Giant**. At the dedication on January 17th, 1960, of the Carl Sandburg Junior High School in Minneapolis, Mr. Sandburg commented on religion that there are a few too many. It's a regular Sears and Roebuck catalog."

Rationalists who want to keep up with many things may wish to send a dollar to receive the Central

Region Newsletter of the **AMERICAN RATIONALIST FEDERATION** — Les Hayes, Regional Secretary, 1212 Linwood, Apt. 206, Kansas City 9, Mo. Hayes' Central Action Committee serves as a central clearing house for refutations of errors, libels, misrepresentations of facts appearing in the daily press and periodicals. The dollar entitles readers also to the **Ration-**

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The **FREETHOUGHT SOCIETY** of Chicago heard Albert Weissbord on **The Labor Movement and War Danger** at the March, 1960, meeting.

The **VOLTAIRE SOCIETY**, P. O. Box 7954, Chicago 80, Ill., has printed a 12-page folder **Why Not a Catholic for President**, quoting from Catholic dogmas and even publications to show why it should not happen to us. Send a contribution for a copy, or \$5.00 for 100 copies.

Mr. G. Vincent Runyon, author of **Why I left the Church and Became an Atheist**, spoke before the **S. CALIFORNIA SECULARISTS** on the subject **The Church a Beehive of Superstition**, at their meeting of March, 1960. At their Feb. meeting they enjoyed the recording of the famous Robert Harold Scott's radio address **An Atheist Speaks**.

A new group is being started in Cleveland. Readers living nearby should contact Simon Emler, 18 Brookfield, Beulah Park, Cleveland 10, Ohio.

An audience of nearly 250 listened with rapt attention on November 30, 1959, when Professor Raymond Dart described the discovery of the fossil ground apes of the Transvaal and put forward his own

views regarding the life habits of those ancestors of ours at the celebration of the 100th anniversary of Darwin's **Origin of Species**, for the **RATIONALIST ASS'N of SOUTH AFRICA**. The meeting was held at Witwatersrand University and was probably the only such celebration in South Africa held to mark this occasion. Prof. Dart illustrated his lecture with slides and was kept until a late hour answering questions. In moving a vote of thanks to the guest speaker, Dr. Margaret Kalk, the senior lecturer in zoology, pointed out that after his description of the Taungs skull in 1924, Dart had been alone in his opinion that this creature represented a break-away from the great apes and possessed humanoid characters. — Gradually his fellow scientists were won over to his opinion, and with the discovery of numerous specimens by Dr. Broom and other scientists, it becomes clear that here were the remains of the very earliest and most primitive members of the human stock. In honor of the discoverer Sir Arthur Keith suggested that these creatures be called Dartians. The meeting concluded a series of successful public gatherings which the **RATIONALIST ASSOCIATION** had organized in Johannesburg during 1959. At another meeting Prof. Pope gave a public lecture on the subject of **Greek Rationalism**. The Association has published Russel's famous lecture **Why I am Not a Christian**, in both English and Afrikaans, 2s6d a copy. The address of the Association is Box 11221, Johannesburg, South Africa. They have also mimeographed a four-page article on **Fraud and Telepathy** by Edward Roux.

Two editors of the **New Zealand Rationalist** interviewed Dr. Linus Pauling, a leading scientist, and reported the interview in the Jan.-Feb. issue of their magazine. They reported that Pauling agreed with Dr. Julian Huxley that there was a new "ideology" developing that would replace established religion. Dr. Linus Pauling is an Honorable Associate of the French Rationalist Association.

By the way, don't forget that the **ARF CONVENTION** will be held August 12th, 13th and 14th, in Genoa City, Wis. — Set aside those dates — attend!

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## Watching Washington

### Might As Well Enjoy It

We were a little ashamed of the lighthearted way in which we enjoyed the payola hearings. Frankly, the exchange of favors, kickbacks and bribes in American business is so universal that when we heard brash, articulate, highly-paid disc jockeys blandly admit to receiving thousands in hidden "listening fees" from record companies (whose product they were supposed to judge impartially) we couldn't get properly outraged. It struck us — we hate to say it — as amusing. Shocking? — yes, of course! The airwaves belong to you and me and theoretically could be used for some public good if the government, for example, would establish a federal radio chain like in England or Canada. But what chance is there of that? Our society would much rather have moronic young men play moronic records for moronic school girls.

There comes a time when the obfuscation of a simple matter is so complete that one might as well enjoy it. Take payola. Everybody knows that that dirty little word is built right into American business. To pretend it is centered in radio alone is folly. Then again, the Oren Harris House Committee is supposed to be examining the federal regulatory commissions. Payola is only a by-path. But a real inquiry is a dangerous job for politicians so the committee is shirking its basic job. — Again, everybody knows that the payola and Van Doren scandals were due to the moribund state of the Federal Communications Commission. It has the authority to police radio-TV and has had it from the start. But individual commissioners were taking favors — payola — from the industry, too. Finally, there is dear Mr. Eisenhower. He expressed shock and dismay at payola at his press conference. Yet every member of the FCC he has either appointed or reappointed, which is true also of the Federal Trade Commission — another regulatory commission that has just come out of its Rip Van Winkle slumber.

To return to brighter things, one charming young disc jockey told of eking out a meager \$40,000 salary with hard work and undercover payola of \$15,000, from 15 "clients." Who could fail to be inspired by this lad's fine American will-to-succeed? Record makers also threw a big convention for disc jockeys in Florida; the young ladies imported for the

affair were reportedly of low fidelity and high frequency.

### Will Eisenhower Veto Water?

Do you mind polluted drinking water — sewage, worms, and things of that sort? It may just happen that Eisenhower's first 1960 veto will be the bill to raise present federal contributions to build local sewage disposal plants from \$50 to \$90 million annually. Not a large amount, but Eisenhower wants to cut it to \$20 million and then drop it altogether. (It's a "local responsibility" and anyway, the government can't afford it.) He is supported by the NAM and US chamber of Commerce, whose members fear restrictions on dumping industrial wastes into the nation's streams.

Pollution is a big problem. Urban population explodes. America's water supply remains constant. Every year streams become poisoned faster than we can purify them. We have now reached a crisis — it kills the fish but we drink it. Scientific reports on the subject are vivid but don't read them on a full stomach! Anyway, both houses of Congress have now passed an anti-pollution bill by big majorities and Eisenhower's veto is taken for granted. (Yes, he vetoed it. — Editor).

### Carpenters and Teachers

The Senate version of the education bill shocked Eisenhower last week; it provides federal aid for teachers' salaries as well as school construction. As it happens the House will probably knock the first feature out; Eisenhower interpreted it as federal direct aid to help a "local official." He said he couldn't "imagine anything worse for the federal government to get into." It is hard to see why it is all right for Washington to help pay

### THE BIRTH OF THE GOSPEL

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wages of carpenters who build schools and not teachers who work in them.

Developments on the political front: Hubert Humphrey scored a considerable triumph at the Albuquerque meeting of Western Democrats. — Eisenhower passed the farm buck to Congress, saying it was up to them to offer a satisfactory bill. He also achieved a solid play in political gamesmanship by a quickie trip to Cape Canaveral with photographs before some missiles . . . Lyndon Johnson is now on the spot on the civil rights bill where his position between North-South battle lines really commands sympathy . . . And facetious suggestions continue here as to the kind of Vice-President who would be most helpful to various candidates: Nixon, it is said, "needs a Mississippi nun who belongs to a trade union"; Kennedy would be balanced "by a Kansas farmer named Martin Luther."

### Patrioteers Again

One thing Eisenhower has done in his incumbency is to put a lid on GOP isolationism and he deserves credit for it. We suspect isolationism is right there under the surface, however. When America joined the UN World Court it adopted an escape clause, the Connally Amendment. Other nations followed suit and the result is that the Hague Court has decided only 13 cases in 13 years. It is a sorry spectacle for those who want international law to replace war. Hubert Humphrey now has a bill repealing the Connally Amendment and the Administration backs it — from Eisenhower on down. But the howl of isolationists and the patrioteers is earsplitting. From the DAR to Midwest commentator Paul Harvey, the chorus is raised. What, yield sovereignty to an international court —? Almost certainly the isolationists will block it; what's more, they are going on the warpath once again.

— T.R.B. in The New Republic

### FREEDOM

Is true freedom but to break  
Fetters for our own dear sake,  
And, with leathern hearts, forget  
That we owe mankind a debt?  
No! true freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free!

— JAMES RUSSELL LOWELL

### LET DREAMERS WAKE

Now, if ever, let poets sing,  
Now, if ever, let dreamers wake;  
Now, let the Bearers of Beauty bring  
Light where the patterns of madness break.  
You who are gifted with tongues of fire,  
In whose lonely bosoms the word lies lost —  
The word that answers the world's desire —  
Speak it boldly, nor count the cost.  
Carve it on altar and steel and stone;  
Write it in flame on the darkened sky;  
Shout it over the bomber's drone —  
Whisper it softly where heroes die.  
Now, to keep silence is treason's part;  
Sing till the voices of greed are dumb;  
Dip your pen in the people's heart —  
Chart the tides of millennium!

— LILITH LORRAINE

Lilith Lorraine is internationally known as a poet, editor, critic, and lecturer. She is the founder and director of Avalon World Arts Academy and Editor of Flame Magazine. Her biography is included in "Who's Who in American Women."

It is wicked and tyrannical to compel any man to support a religion in which he does not believe.  
— Thomas Jefferson

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## 1960 Annual Banquet Held In Los Angeles

Following the event of our February 13th Annual Banquet, which 200 guests attended, Freethinkers of Southern California have been the recipients of a deluge of telephone calls, notes and letters of congratulations — all of them voicing similar sentiments of praise and enthusiasm on the success of a most memorable evening.

Among the many received, we quote, in part, from the letter of G. Vincent Runyon:

"Dear Dr. Negri:

Ever since Saturday's Banquet, I have felt the urge to write you and to commend you and your entire staff for the excellent job it did in behalf of the Banquet.

It was a gala occasion. Every detail seemed to be taken care of — the decorations, table settings, the receptionists, the escorting to one's seat — the courteous introductions, the curbing of the speeches, the music, the entertainment, and the ticket sale (a big crowd it was).

Every detail seemed to be anticipated . . . So many organizations could have made a mess of it. But you succeeded. Congratulations!

What the committee did to make it a success I am certain impressed strangers present, and is a contribution to the success of the organization and the work in which it is engaged."

Dr. Linus Pauling, famed Nobel Prize winner and guest speaker of the evening, twice received a standing ovation, once following his introduction by Mr. Peter Charlton, and again at the completion of his extremely pertinent address, the context of which appears in this issue of the AR magazine.

Freethinkers' Musical Revue tops the list and puts its cast right up there with the real pro's!

### Entertainment Department Gets Big Ovation

Our first bouquet goes to Dr. Maxine Negri, our Recording Secretary, for her work as Stage Director, Dance Choreographer, and in charge of Production. If slave-driver she was (and we have it on good authority she was) the results certainly exonerate the title. She did a spectacular job.

Next to be congratulated is Mr. Harold Lafferty, M.C. of the entire Revue who not only carried it off with superb showmanship but also wowed us with a splendid medley of songs. Mr. Lafferty's talent as a singer is not

new to us but his aplomb as a musical star surrounded by a bevy of pretty "chorines" was indeed an eye-opener, as were also the eight spritely show girls who danced in and out of the Revue doing three distinct types of numbers in three different costume changes, and looking for all the world like it was just a usual procedure of the day's work. And remember — they only learned it for the show!

To Dr. Vitali Negri, dressed as Suleiman the Magnificent in Sultan's garb, complete with mustache and fez, and keeping the audience in laughing convulsions while waiting for his lost Harem to appear, we offer another bouquet. How true the words: "there's no business like show business," the metamorphosis it can accomplish! We'd heard the good Doctor

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Dr. Maxine Negri (Recording Secretary); Contessa Maria Di Carpenetto; Dr. Lowell Coate (Vice-Pres.)

hails from Istanbul, but now we know it from first hand observation.

Highlight of the entertainment was the 14-minute skit "Denver Prays for Rain," a satire from the pen of Charles Erskine Scott Wood, in which God (with the flowing white beard) was played by Frank Vincent Waddy. St. Peter, by Dan Barney. Robert Ingersoll by Dr. Philip Accardo, Mark Twain by M. C. Harold Lafferty, the Atheistic Bishop Brown by Wesley Middleton, and grumbling old Aquarius with his Heavenly Watering Can by Oliver Hassel. Glamorous Dr. Bettina Accardo graced the stage as Prompter.

Special applause goes to Dr. Negri's three little granddaughters who won their way to the hearts of all in the first number of the Finale, "Thank Heaven for Little Girls."

Names of our eight versatile dancers to whom we give high praise: Virginia Lafferty, Wanda and Patty Echols, Miriam Herman, Clare Yasgoor, Dr. Lillian Starr, Vicki Negri, and Dr. Maxine Negri.

Pianist Daryl Hanson wins esteem and credit for his fine talent and for his patience and aid at rehearsals.

#### Notable Guest List Adds Social Distinction to Banquet

To the intellectual aura cast by Dr. Linus Pauling as Guest Speaker, Dr. Lowell H. Coate, Editor of the **American Rationalist**, and our own Dr. Vitali Negri as President and official co-ordinator of events and introductions for the evening, was added the further glamor lent by the presence of a brilliant array of guests notable either for their accomplishments in life, their social prestige, or both.

Although we do not have the space to acknowledge each of our 200 guests, among

whom numbered scientists, educators, writers, doctors, attorneys, artists, and many outstanding persons in other fields, we recall with pleasure the genuine graciousness of both Dr. and Mrs. Pauling; the dignity and charm of His Royal Highness, Prince Ramchandra, guest of Mr. Frank Vincent Waddy; the youthful beauty of the Countess Maria Di Carpenetto, also sculptress and portrait painter of international reputation; the vivid personality of Mr. Peter Charlton; the beaming approval of Dr. Irving Benveniste, President of the French Alliance Israelite Universale of which Charles De Gaulle is Honorary President; the co-operation and interest of Angelo Scibetta, artist and Art Director of stage and screen renown; and the general dignity, friendliness, and warm enthusiasm expressed by all the assembly whom we proudly salute, and without whose support the success and distinction of our Banquet could not have been possible.



Dr. Linus Pauling (Guest Speaker); Dr. Vitali Negri (President); Dr. Maxine Negri (Recording Secretary).



Mr. Frank Vincent Waddy (Treasurer); Dr. Lillian Starr (Corres.-Sec'y); Mr. Peter Charlton (Introduced Dr. Linus Pauling).

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